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INTERNATIONAL BIBLE STUDY.

November 19, 1882.——*Mark* XII. 1-12

For comment, see last *Guardian*.

November 26, 1882——*Mark* XII. 13-27.

Some of the Pharisees and Herodiens united in a deputation to Christ as it were for the purpose of getting his counsel as to a matter about which they did not clearly see their way. They wished to make him believe that they came to him to get them out of a dilemma in which they were. They had conscientious difficulties on the subject of paying tribute to an idolatrous power, and they were prepared to be guided in their conduct by the instructions of Jesus. The Pharisees and Herodians had their own differences, but were willing to sink these to secure an end so desirable as that of bringing Jesus into collision with the Government or into disfavour with the people. See the company of 'grave and reverend signiors' approaching Jesus in the portico of the temple, with an air of great deference They say to him, "Master, we know that thou art true and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth." If they never spoke truth before or afterwards, this was true, every word of it. In their inmost heart they knew that he was true and would not sacrifice the truth out of consideration for any man, but spoke what he believed God would have him speak. But they had no pleasure in that truth which dwelt in Christ, and fancied that they could effectually combat the divine wisdom that dwelt in him with the poor and petty cunning that dwelt in them. What fools human cunning makes of men, leading them to think that they can beat back and overcome that which is in its nature divine.

"Is it lawful to give tribute to Cæsar or not?" "Shall we give or shall we not give?" We are at a loss how to act, and we come to you that you may direct us.

Possibly some of the disciples were taken in by this show of deference, and began to congratulate themselves on the success their cause was meeting with.

"But he, knowing their hypocrisy, said unto them, why tempt ye me? bring me a penny that I may see it." All things are naked and open to the eyes of him with whom we have to do. He knew what was in man. How many even now are approaching Christ with simulated deference and hollow praises, thinking to get some advantage by means of it. They were tempting Jesus, and fancied that he could not answer their question without entangling himself fatally. He would say, pay tribute to Cæsar, in which case they would persuade the people that he was no true Jew, but a truckler to the foreign idolotrous power, and utterly unworthy to be regarded as a prophet of God; or he would say, Do not pay tribute, and in this case they would report him to the Government as stiring up disaffection. They brought him the common Roman coin. He saith, whose is this image and superscription? They said, Cæsar's Then said he, Render to Cæsar the the things that are Cæsar's, and to God the things that are God's. An answer they had not dreamt of. Their deep-laid scheme was exploded in a moment. His answer showed that there was no necessary incompatibility between the service of God and such service as they were required to pay to the Romish Government. Had not their ancestors been for generations subject to the king of Babylon, cut off, as they were not now, from the observance of their prescribed ritual, yet what godly men were then raised up. You may pay tribute to Cæsar, and still render a heartfelt obedience to Jehovah. They went away confounded.

Then came the Sadducees who denied the resurrection. In denying the resurrection, it was especially the future life that they meant to deny, the resurrection being probably regarded as a necessary link between this life and the life to come. They submitted to him what they considered a poser. Seven brothers had successively married the same wife; who should have her in the resurrection? They considered that such a case was sufficient to show that there could be no resurrection. This is on a par with many objections that are now brought forward against this or that doctrine of Scripture.

"Do ye not therefore err, because ye knew not the Scriptures, neither the power of God?" Men get a misconception of what is taught in the Bible and then argue against that. A more thorough knowledge of the SS., would enable them to answer their own difficulties. He that created Adam from the dust of the earth, can raise up again the posterity of Adam from the dust of the earth. They who enter upon the glorified state, do not marry. Thus the whole force of their objection falls to the ground. Our Lord then reminds them of the description of God, given to Moses, "I am the God of Abraham, of Isaac and of Jacob." This was some centuries after the patriarchs had passed from earth. Now God, says Jesus, is not the God of the dead but of the living. They must have been living then. Here our Lord takes the text which some of our wise critics take great liberties with, and builds upon it a sublime and all-important truth. This shows his idea of inspiration.

....Never swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment; and if between them both you go down the falls of Niagara. go! it is the only course worthy of a man.—*Horace Bushnell.*

WEEKLY REVIEW.

—The *Indian Churchman* has an article on the Salvation Army, discussing the attitude which Churchmen in India ought to take up with regard to it, and reaches the conclusion that Churchmen must severely let it alone. It must not be persecuted and it must not be encouraged. "The irreverence, profanation and dragging of holy things through the dirt" forbid that it should for a moment be countenanced by any true Churchman. Nevertheless it has many good and valuable qualities.

We may admire the energy, the devotedness, the self-denial, the sacrifices which this movement exhibits. We may admire their meekness under provocation, and the absence of retaliation on their part. All these are points which Churchmen would do well to bear in mind and imitate as far as they may. We learn from this that the total self surrender of a man in all his strength of mind, body and estate, the absolute devotion of his whole powers, is needed to win souls to Christ. We may learn something practical from these people.

Now we have a difficulty here. These things that are here admitted are just the highest and rarest of Christian attainments, conspicuously absent (we are sorry to say) from the great body of professing Christians. These are the fruit of the Spirit; gifts that are from above, from the Father of lights. Now how does it come to pass that these rare gifts should be found among those who are openly characterized by "irreverence, profanation and the dragging of holy things through the dirt?" When was it ever seen that profane men had meekness, long suffering, devotion to Christ and love to souls? If the ugly things mentioned are conspicuous among them, we cannot understand why the great Head of the Church should breathe his Spirit upon them, and use them for the reclamation of the ungodly, and for kindling anew the zeal of other Christians. Is it not just possible that Christians have in some degree misconceived the mind of Christ, and the manner in which he would be served by them? We are far from saying that there is nothing defective in this new movement; we believe that there is; or that the leaders are kept from all mistakes; we do not think that they are. But it is evident to us that the Captain of our Salvation smiles upon the movement, and that it is helping us all to learn some lessons which we have been too slow to learn.

—We fear that the Salvationists who are among us are in danger of crippling their own work by undertaking to do more than the Master calls them to. They have three meetings a day, and at each meeting lay themselves out without restraint for the awakening and conversion of sinners; they are engaged in bringing out a weekly *War Cry* in three different languages; and as though this were little they individually traverse the streets under a burning sun to get

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the papers into circulation; and have to spend much of the time between meetings in conversing with enquirers. They have strength no doubt according to their day, and if they are sure that the Master would have them do all this, they may be sure that he will sustain them. It is just possible however that their ardour may lead them beyond the Lord's requirements.

—The Constantinople correspondent of the *Standard* says that Mussulmans are on the tiptoe of expectation because the Mahomedan world enters upon a new century. The Mahomedan world has just entered upon the year A. H. 1300, but this is not the beginning of a new century. It is simply the last year of the 13th century. If any reader does not see this, let him consider that the first century could only terminate when 100 years have been completed, and the 2nd century must begin with 101. The 14th century of the Hegira can only begin a year hence.

—In one of her recent addresses Mrs. Booth refers to the way in which God selected the 300 out of the 10,000 to deliver the country from the Midianites. They were chosen because they stooped down and drank the water at the surface instead of taking it up in their hand. We have supposed that the action had no moral value and that the criterion was adopted on this ground, to show that *any* 300 would answer the Lord's purpose, thus leaving the remainder of the 10,000 without reproach. But Mrs. Booth thinks the men were chosen because there were willing to be laughed at. It must be acknowledged that there is no severer test for ordinary men or even extraordinary men, than derision. It is much easier to go to the cannon's mouth thorn to face laughter. Jesus of Nazarrth had to go through this probation, when men derided him for his kingly and prophetical assumptions, decking him with a mock royal robe and challenging him to show his prophetic power. Gideon's 300 would be well laughed at when they prepared for battle by getting earthen pitchers, concealing torches in them, and carrying every man a trumpet and not a single weapon of offence among them. It is easy to see how Mrs. Booth would apply all this to the Salvation Army. It is with them a small matter that they should be laughed at by the more respectable classes, if they can open up a way for the Gospel among the more neglected classes. The ladies of America who engaged in the Temperance Crusade some five or six years ago, were not afraid of seeming to act ridiculously, and every body in the community felt himself at liberty to speak of them as consummate fools. But the Lord gloriously acknowledged them. Here is an instance, brought to remembrance in the Dublin convention the other day:

> The minister's wife was a timid and retiring lady, and certainly not one whom you could ever think of as having sufficient boldness to face an angry multitude. Yet no sooner was the crusade set on foot than she was placed at the head of it, and it fell to her lot to commence the work in connection with a liquor seller, who was a notoriously violent man, and who, it was said, was armed with a revolver, which he threatened to use against any who came praying or singing about his place. It with a terrible ordeal, as may be imagined, for a timid woman to face, yet she and her band went forward. The liquor seller had prepared him elf by summoning to his assistance a band of riotous men, and when the minister's wife came up he told her roughly that he would shoot the first who knelt down before his store. Did she flinch? That naturally timid woman knelt down as if no threat had been uttered, and prayed there as she had been accustomed to do elsewhere, or in her own drawing-room, believing the blessed courage-inspiring promise, "He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler." And her faith was honoured, for she had the joy of seeing the liquor seller and his followers become the servants of Christ.

Not merely do such instances accomplish what is aimed at, but they secure a greater result still by causing other Christians to leave their intrenchments and do and dare for Christ. We are too much disposed to let convenience and conventionality interpret the will of God to us. The case of Jonathen and his armour-bearer shows that God wishes his people to discover for themselves, and not wait for some express command to show them the opportunities of doing exploits for him.

—Printed cottons have been imported into this country having designs in imitation of Govt. Currency Notes and Govt. Promissory Notes, and some of these have been cut out and palmed off on ignorant people as genuine Notes. Government has now prohibited the importation of these, but with more regard to the interests of importers than the security of the peasantry, has extended the period of non-prohibition to the 1st of March, 1883.

—We wrote in our last of a man of the 8th Hussars sentenced to penal servitude for life for having shot a comrade while the latter was asleep on his cot. We little thought then that a similar case to this had occurred at Colaba, Thursday night of last week. Clark and Kelly of the 4th King's Own were cronies but had come little difference and Clark shot Kelly while the latter was lying on his cot. Kelly died early the next morning. Both had been drinking, but neither of them, according to the testimony, was drunk. We never could understand why soldiers in their barracks, in times of peace, should have ball cartridges. Many lives are lost in the course of the year through the temptation arising from this perfect facility of taking life. If Government, instead of supporting canteens and keeping the soldiers in armed idleness so much of the time, would find congenial occupation for them, let them work at such trades as they might choose and pay them for their work, it would be better for the soldiers and better for the Govornment.

—Another tragic occurrence took place last Sunday evening. Mr. Whitten, an esteemed member of the Police, while engaged in arresting three drunken sailors, received a kick in the stomach from one of them that caused his death. They had taken offence because a Parsee grog-seller had not given them all the drink they wanted, and had smashed his glasses for him. The Parsee called the Police to go after them, and we have stated the result. Another valuable life has thus been sacrificed to the drink-demon, and it remains to be seen what the consequences will be to the men.

—A contemporary says:

> There is in the current number of the *Edinburgh Review* a painful article on Shelley which must have created considerable controversy at home. The writer has had access to a privately printed collection of "Shelley Letters," numbering upwards of 1,243 pages, and he has made unsparing use of them, apparently in view of "vindicating" Shelley's character. Some of these letters were, however, of "too private and confidential a nature to be placed before the public," and this prohibition might well have been extended to many of those actually laid under contribution. The writer maintains that Shelley was in all the relations of life the gentlest and most unselfish of human beings, that when he erred it was by a distortion, not of moral purpose, but of moral judgment; "not by passion, but by conviction." This conception of morality led to the defiance of social order, to more than one suicide, to "several distracted lives, until death after death closed the tragedy." But in whatever he did, Shelley was, says the writer, quoting Mary Shelley, "justified to his own conscience."
>
> Shelly's conscience was of that not uncommon type that justifies what the party is strongly inclined to. Nothing can exceed the abominations brought under notice in these letters. All things are allowable however to the man who writes exquisite poetry, and the idolaters of Shelley, like those of Byron, and like the worshippers of Shiva and Kali, treat vice as virtue when it occurs in the idolized. It is saddening to think of the impression that will be made upon the Native readers of our contemporary by the shocking revelations concerning Shelley, Byron and the women associated with them; some of them will perhaps be led to find a parallel between the devotion paid to the Maharajahs by the Wallabhacharyans, and that which condones the shocking things brought to light through these letters. But it will be well for them to remember that *these flagrantly-immoral poets were men who rejected Christianity.*

—There was a battle last year in which 18,670 persons on the one side were killed, while of the enemy no less than 245,968 were slaughtered. We must mention however that the battle lasted the whole year, and the field on which it was fought extended over all India. We are speaking of a war that has been waged for 6000 years, and is to continue till the millennium. 18,670 men, women and children were killed in India last year by snakes, and 254,968 snakes were killed by men. We fancy the snakes can better afford to lose this large number than the human population can the smaller. The total number of lives taken by animals of all kinds last year, amounted to 21,427, and the total of animals killed was over 270,000. But the last figure relates only to animals killed for the Government reward.

—In a long letter in yesterday's *Bombay Gazette* an anonymous writer over the initials F. C. O. B., concealing his locality in the large expression Kattyawad, denounces the Salvation Army as "organized blasphemy" and as "the most unparallelled hypocritic imposition of this or any other age."

—As a specimen of the way in which stories unfavourable to the Salvation Army get into circulation, we were told the other day that a song about 'a jolly good Saviour' had been sung at the meetings here. We made enquiries and found that no such song had been sung. The words used were 'a mighty, good Saviour.'

—It looks very much as though Mr. Gladstone intended to make Egypt independent of Turkey, and as though the Porte were terribly apprehensive of this result.

—We hope the Bishop of Meath's testimony to the fact that the disestablishment of

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the Irish Church has been for its advantage, may receive the attention it deserves. When the measure was proposed we predicted that such would be the result.

—WHILE the Government of India is losing itself in endless talk on the subject of primary schools, Japan at a single bound has resolved to establish 53,760 primary schools, with a compulsary system of education requiring even children under six years of age to attend. The whole country is divided, (we learn from the *Bombay Educational Record*) into eight colligiate departments, with one college in each.

—WE would draw attention to the notice of the monthly missionary prayer-meeting. The day is changed to Monday.

—Bishop Foster, Rev. Dr. and Mrs. Reid, Rev. C. P. and Mrs. Hard are expected by the Anchor Line Steamer now due. Should they arrive as expected, Dr. Reid will preach at Dean Lane Hall to-morrow at 11 A. M. Mr. Hard in Mazagon at 6 P. M., and Bishop Foster at Grant Road Church at 6 P. M.

—Two "Brethren" from America, Messrs. Turner and Heney have been conducting religious services in Bombay this week, in the rooms of the Y. M. C. A. and elsewhere. They propose visiting other parts of India.

NOTICES OF BOOKS AND REPORTS.

THE Conditions of a Powerful Will. By R. Nielsen, Professor of Philosophy in the University of Copenhagen. Translated by Rev. H. Jensen, Danish Missionary, Madras. We talk about the Will, the Understanding, the Emotions, Memory, Hope and other mental attributes, as though they had some kind of distinct existence. The fact is that the will is just the mind acting in a particular way. So with memory, reason, reflection, comparison. And in speaking about the will we often attribute to it alone what results from its association with some other faculty of the mind. Mention is made in this book of a sensuous will, of the impulse-will, the will of reason, the will of spirit; the differences here, as we understand the matter, arise from the association of the will with other faculties of the mind. What is called a strong will is very often simply a surrender of the will to the perverted judgment of the individual, with exclusion of the light that would show the perversion. This indicates rather an infirmity of the mind. True strength of will is when the will refuses to be swayed by the inclinations. We cannot say that the style of this book in very perspicuous or lucid; or is it owing to our own dulness that we cannot easily grasp the author's meaning here and there? Our continental friends are so much at home in handling abstract themes that what seems obscure to us seems lucid enough to them. Here is an extract from this book:

To the Almighty will everything is possible; this does not mean that the omnipotence of will can annihilate the laws, can raise contradictions to the importance of laws, make nature to become contrary to nature, the circle a square etc.; but it means that it can in and by and with the laws bring forth even that, which is the most improbable in the eyes of men, that it can, without breaking the hidden cohesion of things, break all the standards of probability. The Almighty will, that has all things in its power, has also the laws in its power; but to have the laws within its power, means, to have their fulfilment in its power. He, who has his thoughts within his power, never breaks the laws of thought; he who has nature within his power never breaks the laws of nature.

Well, we should have been content to say that the omnipotence of God is that by means of which he may do all that it becomes him to do.—Towards the close of the book (p. 83) we find the following:

If a religious person after an earnest self-examination before God, arrives at the humble certainty, that the matrimonial state on which he has entered, has from some cause or another become a void appearance, a yoke of thraldom, a snare, then such a one, whether man or woman, ought to step forth as independent, break his yoke and go his own way in spite of the strife of tongues and the well known pharisaism of a righteous neighbourhood: Such courage faith will give. That is the humanity of religion, and a more true humanity is not to be found.

We are somewhat startled to find such counsel as this. John Wesley, we suppose, was in some such case as is here mentioned, but his reputation and influence would be very different from what they are, if he had followed the rule here laid down and broken the yoke. He showed, in our opinion, superior strength of will in submitting to the yoke and seeking to derive the utmost spiritual good from it. So Paul speaks of being "strengthened with all might, according to His glorious power, *unto all patience and long-suffering with joyfulness.*" We close with one more extract, a fair specimen of the style of the book:

The will of impulse has its end within the temporal, in all, that is natural, it wills the present. The will of reason has its end in a present eternal, the laws of which suck the blood of the natural and consume the temporal. The will of impulse wills naturally the human, but makes the personal temporal, and becomes inhuman. The will of reason wills, in the name of universal necessity the human, but dissolves the self and thus becomes inhuman. The inhuman that lies hidden in the basis, as well of the will of reason as the will of impulse, arises from this, that both so exclusively will the human, only the human. The will of Spirit on the contrary has in the unity of its end, a double end; it wills in a personal sense the human, because in the personal it wills the Divine. It wills not a Divine and a human separately; it wills in the holy name of true personality the Divine-human. So its end compasses both heaven and earth, both a present and a future' both a hereafter. The Divine-human oneness of this twofold end is life itself, the eternal life.

"A WORD of Warning, or the Teetotaller's Danger." This is by T. E. and is dated Mussoorie. The writer is a well-known friend of the Total Abstinance cause. The danger which he points out is that of insisting too exclusively on this one reformation. Men are very apt to magnify the importance of any reform wrought in themselves, and to lose sight of other evils that need also to be combated. Some men are very strenuous in denouncing those things to which they are not tempted, and make light of the wrong things to which they are inclined. It would be a grand thing if drink were every where put under ban; but this will not be brought about until some other evil things besides the craving for drink are made war against and overcome. Covetousness has quite as much to do with the liquor traffic as the craving for strong drink has. So long as men have not the fear of God before their eyes, they will go on yielding themselves to the passion for drink. We have been long wishing a crusade like that against intemperance, waged against that which the Bible declares to be the root of all manner of evil, the love of money. The adversary of souls has no objection to our exchanging one sin for another, intemperance say for pride, extravagance for covetousness, self-indulgence for self-righteousness, though he objects *in toto* to our getting deliverance from sin. T. E. says:

Therefore I would say, Be a teetotaler by all means, and do all you can to get others to give up the drink—but strive to be something *more* —yea, and something *better* than teetotaler,—rest not satisfied upon a *partial* reformation, while you need a *thorough* and a *radical* change —not a change of social habits only, but a change of HEART; which you can never get simply by giving up the drink. You need not only to give up the *evil* water, "*shur-äb*"—as strong drinks are called in Persian—but you also need to *get* to drink that "*water of life*," of which if any man partakes he shall not thirst again.

Report of the Mission at Ghazipur and Baxar. This is the Mission so long carried on by the late Mr. Ziemann, Mr. Lorbeer is now in charge. In the year 1881-2 there were 32 baptisms, 29 deaths, confirmed 14; communicants, 250. Receipts (collected in this country) Rs. 8,682.

The Bombay Guardian.

SATURDAY, NOVEMBER 18, 1882.

WITHIN AND WITHOUT.

WORK out your own salvation with fear and trembling, for it is God who worketh in you to will and to do of his good pleasure. The seed is buried in the ground and lost to sight, but finding itself in a sphere suited to its activity, germinates and soon makes its way above the ground and puts on visibility and value in the eyes of men; so the divine word in the heart buries itself there from sight but quickly takes possession of the heart and externizes itself in visible acts. Salvation begins within, but soon makes its way into the conduct. Salvation is an actual thing when the heart yields itself to the divine activity that accompanies the word, i. e. to the Holy Spirit. Fear and tremble lest you substitute your own will for that of God. When Balaam thought of the gifts and honours of the court of Balak, he was tempted to put his own will in the place of God and call it God's, and needed to fear with trembling the inclinations of his heart. When the man of God that went to Bethel received the invitation of the false prophet to eat and drink with him, it would have been well for him if he had take the alarm and looked to his marching-orders. When Pilgrim found slumber stealing over him in the arbour he would have done well to fear. We have need to fear even when a Christian brother bids us obey our inclinations, and take the matter to the Master. When we know the Master's will we need not fear though an angel with drawn sword stand in the way. Salvation is of God. Behold God on one side and you on the other and the chasm of sin yawning between; in God is your salvation and he must bring it to you; he is the Saviour and you are the saved.

Salvation in your experience is his work in you. But it is in you in the sense of awakening and directing your activities. There is no such thing as self-salvation; this were a contradiction in terms; like self-creation. Work out your own salvation for it is God, not a timorous mortal, that worketh in you to will and to do of his good pleasure. I see a lion in yonder path. But I am bidden to walk in this path. If I am Samson I need not fear; I can overcome the lion. But if I think myself to be simply Samson with shorn hair, then I can only flee, as Jonah did. Now if by faith you lay hold of the fact that God worketh in you to will and to do, your fears depart, you go forward confi lently. It is no longer Samson in a state of collapse, but Samson himself. Do we indeed know that the Spirit within us is God, clothed in his own omnipotence? Then we know that omnipotence is in our will, and we begin to do the works that belong to the Spirit of God. Without faith it is impossible to please him. We please him when his pleasure is our pleasure, when we recognize him in our will, when we allow him to make us moral Samsons. This is the function of faith, to recognize the work of God the Spirit in us, and give it expression in our outward acts. It was because the Corinthians lost sight of the fact that the Spirit of God dwelt in them, that they were reproached for their carnality. There is now no condemnation to those who are in Christ Jesus, walking not after the flesh but after the Spirit; who recognize by faith the work of the Spirit of God in their willing and doing. Sin shall not have dominion over those who are under grace; for grace is the divine help coming into the heart conscious of its helplessness. Let us conceive of grace as divine power in the heart, and strong in the strength of Christ address ourselves heartily to the externizing of the salvation experienced within. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.

NEEDS OF THE NATIVE CHURCH. II

THE 'one thing needful' with regard to the Native Church, as indeed with regard to the Church of Christ every where, is that it should be pure. Christ gave himself for the church that he might redeem it from all iniquity and purify unto himself a peculiar people zealous of good works. To this end, as we have indicated, it is necessary that they who make known the Gospel to the natives of India, should be strongly persuaded of the possibility of success in this line; and it is of prime importance that they themselves should be men in whom the Gospel which they declare is fittingly embodied. In order that the Native Christians may believe in the power of the Holy Spirit to deliver them from the thraldom of sin, they must see this power exhibited in the lives of those that minister to them.

1. It is very important that there should be nothing in the relations of the converts to the missionary fitted to stimulate a covetous spirit. Christ judged it necessary to warn his disciples most earnestly against covetousness, and sought to live before them in such a way as would tend to foster in them the opposite of a worldly spirit. He scattered freely the most precious gifts among men, but not those that stimulate the appetite for worldly good. When he made a feast for thousands, it was of the most humble and frugal character, simply bread and fish. He did not surround himself with appliances or conveniences that were not within the reach of those whom he taught. The apostles trod in his footsteps in this particular. The apostle Paul shows us very plainly how much importance he attached to this matter, and in his parting address to the elders of Ephesus congratulates himself on the example which by the grace of God he had been able to give them.

One of the first things that a convert to Christianity, in India, specially one who has been won from the lower ranks of the people, discovers, is that he has temporal needs of which he has been previously unmindful. He is led to believe that a profession of Christianity binds him to seek to live in a more expensive way than he has been accustomed to. With new associates he naturally adopts new habits, in respect to eating, drinking, clothing, lodging, etc involving a larger expenditure, or if preclu led by want of means, he cherishes the desire of these improvements. When the convert becomes an employé of the mission, he finds that he is paid from funds supplied by Christians in England or America, and is tempted to seek a liberal provision from this fund. Missionaries who have the apportioning of the money sent by their parent society, find it exceedingly difficult not to stimulate the desire for larger pay, and in many cases the Native Christians are induced by unfriendly parties to believe that the missionaries are influenced by selfish considerations in the allotment of mission money, securing the lion's share for themselves and their families. We are speaking of the tendency of things. The grace of God may help the catechist or teacher to take what comes to him as from his heavenly Father, and live a life of faith in the Son of God. But we are taught of Christ to cast out the stones from the highway of holiness, and disard whatever is likely to b a stumbling-block to weaker brethren. We wish above all things that our Native brethren should set their affections on things above and love not the things of the would, and it would be deplorable if they should fail to find in our lives, a faithful example of these things. Paul says, "I have showed you all things, how that so labouring ye ought to support the weak." Again, "We wrought with labour and travail night and day that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." Again, "In all things showing thyself a pattern of good works." In many respects it seems to be most undesirable that there should be any thing of a pecuniary tie in the relations that bind the convert to the evangelist.

2. "Blessed are the poor in spirit" is the starting point of the Sermon on the Mount. The grace of humility is a *sine qua non* in the Christian character. The idea of their self-sufficiency is this day keeping myriads out of the kingdom of God. But very often, the Native Christian gets the idea that he has become a person of some consequence, and is tempted to look down on his former associates as beneath him. But nothing will more effectually hinder the development of faith and self-denial, than the feeling of self complacency. And it may be, when the missionary is living in a style very much above the mass of those arouud him, that the convert will be tempted to pride and self-complacency because he is in somewhat intimate relations with missionarves and other Europeans. These instances are mentioned in order to show the difficulties that stand in the way of bringing converts to a high conception of the essential purity of Christianity.

REMINISCENCES. CXCVI.

EXTRACTS from Diary kept in Bombay, in 1849.

January 9. He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel. Paul was raised up to bear the name of Christ, not to declare it, but far more. As a vessel receives some treasure, which is conveyed in it hither and thither; such a vessel was Paul. An earthen vessel, he says, that the excellency of the power might be of God. The name of Christ, is the character of Christ. Paul was raised up for the manifestation of Christ; and this he could only do by becoming as Christ; Paul died out of him and Christ arose in him; not I, but Christ liveth in me. Therefore it was his passionate desire to be in all things conformed to Christ. Is there an individual living who should feel himself under greater obligations to be what Paul was, and bear Christ's name before the Gentitles?—How much does it become me to be bold, fearless, enterprising. Because others shrink, must I shrink? because others see not the truth, must I disobey the truth which God has taught me? Why has it been revealed to me, but that I may embody it in action? How can a man conquer unless he enter into the fight? If others are enslaved to customs, and wedded to comforts, must I feign myself to be so too, that I may not displease them? I have been sinning long, while my conscience flattered me. My docility is a crime. I am wedded to Jesus, and must please him. The thought of heaven is not near so dear to me as the thought of glorifying Christ on the earth, of manifesting his name to the Gentiles. Who put this desire within me? Who has fed it? Who has prepared me in so many respects to do it? Who has taught me the all sufficiency of Christ? Who has raised up so many to pray for me? Who has relieved me of so many incumbrances that press on others? Who has raised me up lately from the brink of the grave? The same who will doubtless fulfil all these desires. Why should I doubt? Why should I fret because the few remaining difficulties are to be encountered? I have been led to admire greatly the dealings of God with me. They are those of a master-workman. His wisdom is amazing. How little I understood last month the end He was driving at. He took me up to a high pinnacle and then dashed me into a profound abyss, and yet he had but one end in view in all. These were necessary steps to a still higher consummation. I do not know how the sense of my responsibility could have been otherwise made what it is.—There is lying on my table a letter to the missionaries of Bombay, which I have written as I think nnder the strong constraining hand of the Spirit; and which I trust that the Spirit will make productive of good of some kind or other in some quarter or other.

Jan. 10. The promises are given to enable us to obey the commands. And they are generally found in conjunction with the commands. Christ utters his commands; and when he sees that he has laid a great burden upon the conscience, then he utters the promise. The command has two effects,—the first to

burden the conscience, the second to lead to obedience. Between these two effects, the promise takes effect. Every promise implies a burdened conscience; and is given not that the burden may be rejected, but fulfilled. If God gave efficacy to the promise, where there was no notice taken of the command, he would virtually by such a course, abrogate the command. Christ said on one occasion "If ye abide in me and my words abide in ye, ye shall ask what ye will and it shall be done unto you." On other occasions, he uttered the promise without the condition; but the condition must be understood; for either there is a condition or there is none; if there is none, why did he ever express any? God is under obligation to give us what we ask, when his words abide in us, when they become our laws, our guides; when the heart's supreme desire is, at any cost, to have them fulfilled. Then comes along the promise, the divine aid, and they are fulfilled. But in giving aid, God proceeds orderly. What should come first, he gives first. If we neglect some duty that comes first in order, and pray for aid to do now that which should properly follow, we will be disappointed. If the vine should ask for fruit, God would begin by giving it sap and branches; and if it refused to direct its energies to the putting forth of branches, its prayer for fruit would not be answered. If it is fruitful and asks to be more so, God will answer this prayer by giving it. The Christian is purged by Christ's word. If we ask to be exceedingly fruitful, God's aid stands ready to sink the word of Christ in our hearts and make it authoritative over us. But it is blessed to know that there is nothing but defective consecration in the way. Entire consecration will remove every obstacle to our enjoying the fullness of God.—The command even in the gospel comes before the promise. The promises of the sermon on the mount appear at the close.—At the supper, Christ begins with commands, and brings in the promises afterwards: and the last have no efficacy except as connected with the first.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

A NOTE.

To the Editor of the Bombay Guardian.

SIR,—While we hear not a little about the need of Missionary money from home a friend of God in India informs us that he intends to remit us Rs. 120 per month for *the work of Evangelizing among the heathen* during the entire year of 1883. This will aggregate Rs. 1,440 for the year. The Telugu Mission proposes D. V. to make this amount up to Rs. 1,600. The faith of the Telugu Mission laborers claims at the hand of the good Lord all they need without a pie of this fund. Any friends of God who desire to help us increase this fund may address the undersigned. We may say that the proposal of the person named above answers much earnest prayer. We believe God is more ready to save the heathen than we are to do our part of the great work. India's redemption demands consecration and faith more than money.

C. B. WARD.
Address,
Care of Mrs, A. WALKER,
Chadarghat,
Deccan.

Nov. 10th 1882.

TRIED AND BLESSED.

Sir—This is the fourth year of our faith work. In our first and second years our faith was frequently tested, but the third was one of financial plenty. —Our fourth year began March 13th last and for six months we were steadily tried yet never forsaken, never disheartened, or in want ofsomething to eat or wear. Our receipts were however Rs. 500 less than in the corresponding months of the previous year. Our trial came home closely in Sept. we had three days of fasting and prayer. Bless the Lord! when he saw that our faith like Ab aham's of old, was good for all testing he bade the tri l end—and since Oct. 1st we have received about Rs. 900 in cash and kind. Bless the gracious God who tries and ble ses. We needed all this and he sent it in time. Blankets, clothing and many other needful things were demanded for the cold weather. We now have them all. We owe no man ought and have nothing but strong faith in the Lord of all mercy.

It was often b en said that but for the aid of two men our work could not stand. Well, God has tried us to demonstrate that the work is dependent on no living man. The two men so oft referred to have together given our work less than Rs. 150 this year, and yet up to date we have had nearly as much as during the same time last year. And these two men have given Rs. 800 less than last year. Tho' all our present friends die or grow cold in heart the work will not die while we live wholly for God and trust him. The other day some friend in Roy Bareilly N. W. P. sent us a cheque for Rs. 50. We can't make out his name to acknowledge it, he may see this. The Lord is with us and we are all well and happy.

C B WARD.

DEAR SIR.—I am not particularly adapted to writing letters to any paper and would sooner read than write them;—but there is a point or two in reference to the work of the M. E. C. in S. India, which I trust at this time will not be out of place to call attention to.

One great hindrance to our work is the frequent changing and removal of Ministers; for example, not a very great distance from Madras there is *not* a large flourishing and wealthy "charge" in which, if another change of pastors is made this Conference, it will have had no less than five or six different ministers within three years; consequently the little church referred to, having no reserve fun s and which finds it somewhat difficult to upport its pastor and make necessary provision for P. E., Conference and other items, has had in addition to bear the travelling expenses (*in one case alone amounting to Rs.* 138) involved in these frequent changes, when it should hav had to provide for only one or two removals within that limit of time. The first change was evidently necessary, the second was not, the third naturally depended on the second, but in itself subsequently turned out a necessity, the fourth—but here I'll stop.

Let me however say that these frequent changes not only burden the church financially but retard the work spiritually; for example: Brother A. takes charge of the work and just as he is beginning to take hold and to sift and purify the church and adopt beneficial measures only learnt by time and local observation, he makes way for Brother B.; so all the work has to be done over again, and as *he* begins to feel his way, know his people and their weaknesses and wants, Brother C., comes on the field; he takes his time to do a similar work and then makes room for Brother D., who is surprised to find things not so far advanced as he fancied, but nevertheless goes with all zeal and earnestness to work and is really getting things straight, ready for an advance, and if he's let alone, the work moves on, but somehow or other he's told there's no chance of his remaining there after Conference when his *five months* will be up and Brother E., appears on the scene.

Now I ask, Is this kind of work fair to people spiritually, financially or any other way, or even to the Minister (*pastor*)? Why not give a man a chance and the *time* to do permanent good and THOROUGH work? I should fancy it takes a man six months to find out all on the church rolls and to know who's who and do a heap of other preliminiary work. Is it to be wondered at that we make little progress?

In the present condition of our church whenever a change is proposed, would it not be well to ask such questions as the following:

1. Has a change of Ministers been made in such a place within the last two or three years?
2. Is the church at the time in a position to meet the expenses always thereby incurred?
3. Is a change absolutely necessary?
4. Is it desirable, and will it be beneficial to *th se concerned*? In no sense whatever let it be thought that I refer to these matters as a grievance or as reflecting in any way upon the work of our P. E.s, my only desire being to see the work of the Lord advance by the removal of everything likely to hinder its progress.

Yours,
A MEMBER.

DEAR SIR,—To revert to the old-time missionary and the political capital made of his presence. A further step may be taken in stating that so far from being a real source of danger, as surmised, the Indian missionary has been in his way a power in the State. He could treat with Native Royalty when every ambassador from the British Court was discredited. The Bengal Missionaries' Memorial is now monumental as a useful State record. Who was the friend of the ryot in years of famine? The same who also spent his time in educating the youth of India. I do not think that it has yet been proved that any of the students of or from missionary schools were found implicated in the rebellion of 1857-58. This is something to say when it is known that perhaps about one out of two millions or so of the population had caught the mutinous spirit and that the late editor of the 'Bombay Times,' Dr. Buist, was compelled to recant an opinion, hastily formed and expressed, that the outbreak of 1857 was not more than a *military* revolt—a view that was shared by English papers including 'the leading London journal'!—and which no doubt had a good deal to do in actually *misleading* people in England as to the real state of things at the time. Again it was the missionary in the person of Dr. Duff who put the case in true colors. "* * * From these and other facts of a similar kind—some of them formerly mentioned—how utterly erroneous and misleading must appear some of the representations in home journals, from the 'Times' downwards! What becomes of the oft reiterated assertion, 'It is a military revolt and nothing more?' * * * Unqualifisd statements of this description—so violently wide of the truth—cannot fail to prove mischievous * * My own trust in the Lord has never wavered, nor my confidence that, after humbling us with deserved judgments, He will arise and scatter His and our enemies. But I do write to warn the ignorant at home and elsewhere." This witness is too valuable to be lost sight of, said the author of 'Topics for Indian Statesman' (to whom I am indebted for most of my facts and figures.)—which writer is also responsible for the statements that before the revolt the Bengal Army was petted and pampered to the top of their bent and that, amongst other things, the encouragement offered in every direction to the prejudices of caste; and the truckling to the impression on the sepoys' minds that on all questions connected with this, head-quarters would yield to them, may be most justly characterised as pampering.

In this view the recent proceedings in connection with the Salvationists look somewhat like pampering the Bombay Mahomedans, and the authorities might take timely warning not to raise the ghost of any such impression in this city and Presidency in respect to the prejudices of caste or race or religion as that which once existed in the Bengal regiments and to maintain the principles of neutrality and religious toleration inviolate.

The talk about tampering with the religious feelings of the natives has been the watchward of agitators disaffected *mainly* for some other reason such as the annexation of Oude. It is the catchword of prejudiced and godless Europeans and the 'scare' of bungling officials to-day.

Now as regards those converts and others who heve been under missionary and other Christian influence, they have proved loyal and useful to Government. Says the legal Gentleman who wrote the book above mentioned and who I learn is also the auther of the "Rebellion in India." "In Calcutta and Madras the Regiments of Volunteers bear ample testimony to the physical and moral fitness of the East Indian for military duty, There exists no longer the slightest pretence for our supercilious treatment of this body which more than any other in India has claims—claims of blood and religion—upon us; and their community of religion with our own would give us an additional hold upon their sympathy. 'Oh! for forty men like the Madras Christian drummers and fifers in my Regiment' exclaims an officer of one of the Bengal revolt corps. 'Just ten men' writes Qui Hi [Bengal officer] 'would have saved Sodom; and had there been ten Christian soldiers in a native regiment, no such combination as we have seen could ever have been formed to overthrow us'." This contrasts very strongly with the view held in 1819 or 1829 when because of his becoming a Christian, a Bengal Sepoy was expelled from this Regiment at Meerut—the very place where blood was first spilt by the rebels in 1857! More anon.

Yours respectfully,
W. A. E. B.

NOTICES.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.)
The Rev. A. C. Grieve will (D.V.) preach to-morrow (Sunday) evening at 6 o'clock.

THE annual bazaar on behalf of the Girl's schools in connection with the Free Church Mission will be held on Monday and Tuesday next, in the Boarding School, Girgaum, each day from 11 A. M., to 1 P. M., and 4 P. M. to 7 P. M. All are invited.

BOMBAY MISSIONARY CONFERENCE.

THE monthly missionary prayer-meeting will (D. V.) be held in the Free Church Esplanade on Monday next at 8 P. M. Those interested in the extension of Christ's kingdom are specially invited to attend.

BUCHANAN BLAKE,
Secretary.

Grant Road Church Debt.

Received by Treasurer, from M. M. Rs.21 W. O. 5; S. P. 20; R. S. 2; E. M. 2; L. E. F. 5; J. C. 10; J. N. H. 5; J. F. 5; T. B. C. 5; F. F. 10; G. B. 12; M. S. 2; J. A. N. 5; J. B. H. 4; W. W. 4; A. F. 10.

FOR Rev. C. B. Ward's Orphanage, from E. D. Rs. 8; Sunday-school children, Bandiqui, 5.

Notices to Correspondents J. W. R: Others who have heard the discourse you refer to give a different account of it.

Epitome of News.

SATURDAY, NOVEMBER 11.

—THE following piece of news from China illustrates the grasp which superstition has upon even the best and highest civilization of the empire. "The Ki Pink coal-mines have been closed in deference to the opinion expressed by the censor that the continued working of them would release the earth dragon, disturb the departed spirit of the empress, and bring terrible punishment upon the imperial family."

—Bredichin's researches, showing that three distinct curvatures in comets' tails correspond to the winnowing out by solar repulsive action of (1) hydrogen, (2) carbon, and (3) iron, seem worthy of careful study and investigation. It accords well with spectroscopic evidence as to the condition of the matter raised in gaseous form from the nucleus.

—*Record*, Oct. 20: A very interesting Meeting was held on Monday last at 2, Adelphi-terrace, W. C., to take leave of number of ladies going out to India for zenana work, and three additional labourers who are going there for mission work amongst our own countrymen. Mr. and Mrs. H. G. E. de St. Dalmas, who have been acting as secretaries in England to the orignal Zenana Mission, are about to sail in connection with the Anglo-Indian Evangelization Society, which is doing such good amongst the large numbers of English men and women at the great railway centres, and on the tea and coffee estates, &c., in India. Miss Lerard is also going under that Society. Those about to leave in connection with the Indian Female Normal School and instruction Society (Zenana) are Miss Wallinger and Miss R. Harvey going as honorary missionaries, Miss Fallon and Miss Harris, to Fyzabad, Miss Brett to Lucknow, Miss Kachler to Allahabad, and Miss Minôt to Benares. Miss Fallon has laboured for some years with much blessing amongst the Mohammedan women of Bombay, and after a period of much-needed rest is now going to take charge of new and importaut work at Fyzabad. The other six ladies are entering for the first time on the mission field.

—Same: Where the upper element of society is concerned, the pulpit is expected to reflect the qualities by which that element is distinguished. Absence of excitement, dignity of demeanour, careful and polished, if not ornate, speech, and similar conventional graces are looked for. Extempore address, or what seems to be such, is the privilege only of a few select masters of the art. Manuscript sermons are held to be safeguards against any eccentricity. In some cases the fastidiousness is so extreme that the dark realities of Hell and Judgment are not to be mentioned to ears polite, or are only to be vaguely alluded to. Morality is preferred to doctrine, especially to that of a definite character. A moment's thought will make it clear that all this is wide as the poles asunder from what persons of inferior rank appreciate or sympathize with. The popular Dissenting minister preaches in a style which the people take pleasure in, without the decorous manuscript, and with no mincing of serious matters. But what is the clergyman to do? How is he to face the Squire, the Squire's friends, the Squire's family, and ruthless criticism which may come back to him for unconnected sentences, stammering lips, and unfinished style? But if he surrenders to these critics, what becomes of the masses? Where are the farmers, and the labourers under those farmers? What is the result upon them of polished periods, logical thought, and elaborate disquisition, to say nothing of commonplace and platitudes? Mr. COLVILLE spoke to some purpose when he said, "if he were to march "300 or 400 people of the roughest character "into church, what would the ordinary con-"gregation think of him? The ladies would "draw back, and would not like to get amongst "them. Then when they got inside, the service "was not suited to them."

—*Bombay Gazette*: Dr. BLANEY, Coroner for Bombay, held an inquest yesterday on the body of Owen Kelly, a private in the 4th King's Own Regiment, who was shot by Private Francis Clark, a comrade, on Tuesday night. The two men appeared to have had a quarrel during the day, and at night Clark deliberately went up to the deceased's cot and shot him in the side. The wounded man died shortly afterwards. A verdict of culpable homicide amounting to murder was returned against Clark. The deceased was buried last evening with milatary honours, the officers and a large number of the men of his regiment following his remains to the grave.

MONDAY, NOVEMBER 13.

—News from Teheran represnts that affairs on the frontier are in an extremely critical state. The Sheikh Obeidullh has issued a manifesto to the Kurds urging them to arm and shake off the tyranny of Persia. He is still near Sekiari with 17,000 men. He is alleged by the Turks to be supported by Russia, which is certainly massing troops on the frontier. Turkey, fearing serious complication with the Shah, has ordered troops to march against the Sheikh.

—The Christian Weekly discerns a more reverent spirit amongst scientific men:

The recent meeting of the British Science Association at Southampton, was not characterized by the offensive exhibition of skeptical and atheistic views that has marked previous meetings. Dr. C. W. Siemens, the President, frankly declared that the discoveries of science not only added to the sum of human happiness, but led men on, step by step, to a more reverent and adoring acknowledgment of the great Creator. It is alss very significant that 617 of the members, many of them of the highest eminence, have signed a manifesto declaring that it is a perversion of science to cast doubt upon the revelations of Scripture, and that, while the testimony for God in nature and that given in the Bible may differ, they do not contradict one another.

Am. paper: The right of man to drink liquor under his own roof, may be undisputed; at any rate prohibition does not touch that right. Prohibition only says: When you throw open that door and invite the passer-by to drink, and when 200 years of experience have proved that, by so doing, you double may taxes, and make it dangerous for my child to tread on those streets, I have right to say whether you shall open the door or not. I don't care whether you sell poison or food; I don't care whether you sell alcohol or roast beef—it does not matter; all I know is that if you undestake to sell something that doubles my taxes, and that makes my passage through the streets more dangerous, you at once invest me with the right to interfere; and if any grog-seller can stand here and show, in the face of an intelligent people, that he is right, under any idea of democratic government, to filch from my pocket, and make my passage through the street unsafe, in order that he may coin other men's sins into his gold, let him try it.

—*Indian Witness*: Calcutta has had the good sense to receive the Salvationists without a panic. Their meeting on Sunday night was as quiet and orderly as an ordinary church service and the immense audience present gave them a respectful hearing. On Tuesday evening a great crowd assembled in Beadon Square and listened with the most respectful attention to the singing and addresses, and afterwards followed the strangers to the hall of the Free Church Institution where a second service was held. The Commissioner of Police sent a courteous reply to their application for permission to have a procession with music, and told them that a license would be granted on the usual terms. The Police had been most courteous from the first, and we are exceedingly glad that our goodly city is not to be disgraced by such unreasonable and intolerant proceedings as had been witnessed in Bombay. The Bengalee community manifests a kindly feeling towards the two Captains, irrespective however of their special teaching. As Christian preachers or teachers they must win their own way. Calcutta merely sets before them an open door and gives them the same chance that all other comers find.

The reporters of the Calcutta dailes have made

a mistake in stating that the Salvationists were not allowed to have music on Tuesday evening last. They had no thought of using music at that time, and made no attempt to do so. The Police were very kind, and tendered them every assistance in their power. It is due both to the Police and the Salvationists to say that no shadow of collision has occurred between them.

—Same; from Rev. S. Knowles, Gonda. Last Thursday I baptized a young Hindu Kayath aged 19, the brother of a rich man residing in the City here. He is the clearest case of conversion I have ever seen. The next day his brother Bajinath sent a nephew, one Devi Pershad, to threaten him with death if he appeared in his brother's *Mahalla* as said brother would rather see him dead than a Christian.

Tuesday, November 14.

—*Bombay Gazette*: An inquest was held yesterday by Dr. Blaney, the Coroner, at the European General Hospital, on the body of William Whitten, aged 36 years. Deceased was an inspector of police, doing duty in the Oomercarry section, and lived at the Pydownee police station. Between 5 and 6 o'clock on Sunday evening a report was made to him that some seamen under the influence of liquor were creating a disturbance in a liquor-shop at the corner of Syud Abdool Raymon-street, near Pydownee. Deceased immediately went out and found that the seamen had broken a number of glasses in a liquor-shop. On seeing him approach the men ran away. He gave chase, and caught one of the seamen, named George Peters, by the collar of his coat. Peters wrenched himself away from the police officer and inflicted upon him a severe kick in his stomach. Deceased fell down, but immediately afterwards stood up, and staggered towards the wall of a house by the side of the road. Two other European police officers, with the assistance of some townspeople and a native police constable, arrested three European seamen, named George Peters (the man who inflicted the kick on the deceased), William Toft, and Thomas Edwards. Finding Whitten in a helpless condition, they at once conveyed him in a hack-buggy to the European General Hospital, where he complained of intense pain in the region of the stomach. He was attended to by the Surgeon of the hospital, but gradually sank, and died between 2 and 3 o'clock yesterday morning.

—*Indian Churchman*: It is with the deepest sorrow that we anounce to our readers the death of Frederic John Biden, Principal of La Martiniere, Calcutta, and for the past three years Editor of this paper. A little more than a fortnight ago he was, apparently, in perfect health and performing all his various duties with his accustomed energy. A slight malaise, as it was supposed, developed into Typhoid fever under which he rapidly sank. He died in the night of Monday last.

—Same: The Decennial census of protestant Missions in India has been completed, and the returns having been tabulated are in the press and will shortly be published. The figures, we understand, will shew that the number of native Christians in this country has just about doubled during the past ten years.

In connexion with the above we offer the following little calculation for the benefit of those who cannot get beyond an arithmometric interest in missions. If the rate of increase shown in the last ten years continue,—and if it is presumptuous to say that it will, it is equally presumptuous to say that it will not,—then at the end of nine decades from this the number of Christians in India will be about equal to the present total population of the country.

—We take the following from the *Half-Hour*, a little 4 p. sheet, in English, just started in Calcutta: The ceremony of the feast and procession of the Holy Carpet, in which the British Indian army had been ordered to take part, came off on the 5th ultimo, the day originally fixed for the departure of two native infantry regiments. The Royal Artillery fired a royal salute of twenty-one guns, and the Queen's troops presented arms four times to a camel carrying a carpet. Of course there can be but one opinion on the subject of this general order, namely, the ceremony is one which, as far as the camel and carpet business is concerned, must throw contemptuous ridicule an the English nation, and disgrace the Queen's troops; whilst by Englishmen with deep religious convictions, the proceedings will be regarded as simply scandalous.

Wednesday, November 15.

—Suntoo, a Hindu labourer, coming home at night and finding his wife sitting in a passage while his mother was cooking, struck his wife so as to cause her death. She had complained to her neighbour that her mother-in-law would not allow her to do the cooking.

—*Civil and Military Gazette*: "Some of our readers may perhaps call to mind an interesting visit they received from a Nestorian missionary, armed with the usual subscription list. Several clergymen in India had been much impressed with his earnest bearing and the sincerity, as it seemed, of his discourse. The good man had laboured amongst the people of Kurdistan, and was collecting money for a famine fund. He had testimonials from clergymen both at home and out here; and we have reason to know that he was not sent empty away. This intersting missionary went, we believe, from India to Australia, and thence on to China; and his last public appearance was in a Shanghái police court, on which occasion he was sentenced to one month's imprisonment, on a charge of vagrancy and obtaining money on false pretences. A Miss Alice King, a young Australian, with whom the "Reverend" Sergius Sultan Khan was living, and who appeared in court with her child, was examined as a witness; and it was evident, from what she said, that the *soidisant* Nestorian missionary was a scamp in more ways than one. Perhaps the clergymen and missionaries who recommended this man to the consideration of charitable Anglo-Indians, may explain how it was that they were unknowing accomplices in his fraud. He must have collected several thousands of rupees in India alone."

The American missionaries among the Nestorians have often warned the Christian public against these migratory Nestorians with subscription books.

—*Bombay Gazette*: The proceedings of the French agents in Madagascar are akin to those of M. de Brazza on the Congo, which have been graphically exposed by Mr. H. M. Stanley. An adventurer lands and obtains what he calls a cession of territory from some chief in return for a few tricolour flags. The chief is generally quite ignorant of the character of the document which he signs, and, as Mr. Stanley pointed out, considers it probably as a receipt for the flags. He is equally unaware of the purport of the flags, and utilises them merely for decorative purposes: little dreaming that they are the insignia of a sovereignty which he is to be called on to acknowledge. The conduct of French agents in obtaiuing possession of territories, which they contended were ceded to France, led the Hova Government to forbid the sale of land to foreigners, and also to order the planting of the Hova flag at Passandava Bay, over which the French claimed sovereign rights. This forms the matter at present in dispute, and it is to lay the case before the Governments of France and England that Queen Ranavolo has despatched an embassy to Europe. The French Government appears to be anxious to bully the ambassadors into conceding the French claims, for President Grévy has refused to receive them until they first give way and the newspapers which represent the views of Ministers and important political personages are writing in an exceedingly menacing tone. The Paris correspondent of a London paper believes the ambassadors have been instructed to uphold their Queen's rights, and to appeal to England for protection against French aggression. It is well-known that the Malagasy queen has strong sympathies towards England, which the French attribute to the fact of her having been converted to the Protestant religion by an English missionary. However this may be, some Englishmen at the capital appear to have considerable influence over the Government, and the French have always considered them as the instigators of Queen Ranavolo's resistance to their appropriation of her territory. The matter has now passed beyond the limits of insular intrigue, and the settlement will require international negotiations.

—Some-body has been issuing fictitious "commissions" in the name of Major Tucker, Salvation Army, and despatching them to parties up-country.

—The *Indian War Cry* has this telegram from Calcutta, Tuesday: "Last night march with music, thousands of people, Church packed, street outside crowded, return to-morrow. Glory." This is in answer to a telegram sent on Monday by the Major, directing the return of our officers, in case, as we had heard, no building should be obtainable. As soon as we hear of such we shall be prepared to lay siege to Calcutta in a permanent way. Friends wanting the Salvation Army there, or elsewhere should run us up a cheap shed to hold some two or three thousand people in a central position among the Natives.

Last week we have been having some grand times both at the Tent and Theatre, and nearly thirty persons have professed to be saved. Some of these already promise to turn out valuable as officers in the Salvation Army. We hope they will make haste and grow, for we are greatly in need of some properly saved soldiers whom we can train and send out to conquer India.

—*India Methodist Watchman*: We note from a home paper that Bro. Woodall and wife, formerly of our *Chadarghat School*, in company with other missionaries sailed from San Francisco Aug. 1st for missionary work in China. He is sent out by the Mission Board of our church at home. Bro. W.'s health must have wonderfully recuperated to permit of his entering upon foreign work again. Coming to India in 1880 with a constitution ill fitted for any great strain, he was compelled to return to America at the end of one year. We wish him better health in China.

Thursday, November 16.

—During the month of June last 879 emigrants left Calcutta, about half of whom went to Fiji and the other half to Natal. Of the total number 624 were men and 255 females. As to caste and religion, 186 were Brahmins, 206 agricuturists, 275 low-caste Hindus, 187 Mussulmans, and 25 Hidu artizans.

—The Russian Government are bringing forward a new loan through the house of Baring Brothers. The circumstances under which this loan is being floated, a London correspondent remarks, do not speak well for the credit of Russian finance. In fact, the conditions of their loan remind us of some of the most prodigal incidents in the history of the unspeakable Turk. For instance, while the amount of the loan is £8,904,200, the actual cash obtained by the Russian Government will only be £4,897,000. The bonds are redeemable at par within 70 years, and in addition to the interest of $5\frac{3}{4}$ per cent per annum, the holders of the bonds will share in what is virtually a lottery, with bonuses of £9 for every £20 held.

—*Dnyanodaya*: People who have never used the telephone or seen it used can hardly conceive how important a part the telephone is to play in the service of the world hereafter. The telephone convention which was recently held in Boston is a reminder of the development of the service, now extended to all parts of the civilized world. The first telephone

telegraph patents were issued in 1877; now there are 433 patents. The first telephone lines were private and for short distances; now the exchange system is in use and the lines extend from five to fifty miles. In a recent report of a company in London it is seen that 19,522 "telelogues" had been sent in a single day for a penny each. In France there is an average of 122,568 calls a week. In Germany, Belgium, Russia, Spain, Italy, Portugal, Central and South America and the West India Islands, the telephone is now regarded as an indispensable aid to business.

The circumstance is recorded that a telegram of fifty-three words and a telephonic dispatch of one hundred and nineteen words were sent simultaneously over one wire. This suggests the adaptation of the telephone to the regular telegraph wires. As expressing the practical importance of the subjects considered at the telephone convention, let it be remembered that one thousand instruments are shipped weekly from the sources of supply to the various exchanges, and that the average in New England is already one telephone to less than every sixty inhabitants.

Friday, November 17.

—Lord Plunket, Bishop of Meath, has had the courage and candour, the *Daily News* says, to make in public a statement which a good many people are making in private. Disestablishment, he says, which at the time was thought disastrous for the Church in Ireland, has turned out for its good. If it had remained in connection with the State it could not have passed as safely as it has done through the struggles and convulsions of the past three years.

—*Bombay Gazette*, Sarwada: "This morning a flight of locusts passed over Sarwada in the Chiplun taluka of the Ratnagiri district. Fortunately the rice crop has all been harvested; but the harrek and nachni have suffered slightly. Finding nothing about here more tempting to their fastidious taste, the locusts settled in clouds on mango-trees, which they soon stripped of their foliage. I knocked over a few locusts and found them larger, harder, and more gaily decked than those that swarmed the S. M. Country during the famine, with broad yellow-and-black stripes down the back. They had the appearance, in miniature, of Arabs in their national costume."

See Rev. IX where the Saracens are compared to locusts.

—Deaths last week, 367.

—S, H. H. in *Times of India*: Cannot a society be formed to look after the interests of the working classes? Do not the operations of the recently introduced Factory Act extend to restricting the hours of working men in the local mills? If not what earthly good has the Act conferred upon the people? Is it more honoured in the breach than in the observance? Is it a dead letter? Are the millowners so influential a body in this city that they can go on inflicting cruelty on poor men with impunity, and can never be brought within the clutches of the law? It is a scandal and a disgrace to this first city in India that any organizations or institutions for the purpose of looking after the welfare of the working classes are conspicuous by their absence, while the merchants and manufacturers of Bombay owe their properity in a great measure to the hard work of these very classes who form, so to speak, the backbone of this rising city. Not to speak of providing the working classes with comfortable, well-ventilated, well-drained dwellings, and of devising means for giving their children some sort of education with a view to make them more skilful working-men, it is of absolute necessity to look after the system of having fixed working hours, so that they may obtain the necessary rest and enjoy life.

—*New Dispensation*: The Vow of Spiritual Partnership, mentioned in our last issue, comprises the following Injunctions for the wife, extending oveer a week, thus:—

	Subject of Study.	Service.	Gifts.
Monday	Christ.	Husband.	Gold
Tuesday	Buddha.	Parents.	Silver.
Wednesday	Chaitanya.	Children.	Copper.
Thursday	Mahomet.	Brothers and Sisters.	Cloth.
Friday	Nanak.	Servants.	Rice.
Saturday	Hara Gouri	Poor.	Medicine.
Sunday	Jagnabalka & Maitreyi.	Missionaries.	Wisdom.

Daily—Solitary meditation, Keeping the Sanctuary clean,
Prayer and Communion,—Husband and wife together.

—*Record*, Oct. 27: Soutar, the man accused of stealing the body of the Earl of Crawford, has been tried, found guilty, and condemned to five years' penal servitude.

Lord Radstock will follow up the meetings of Messrs. Moody and Sankey in Paris. The gathering in Normandy, which his Lordship convened lately, his already had some practical results in the direction of further attempts to extend evengelistic teaching.

Mr. Gibson, the Methodist evangelist in France, has opened another preaching hall in Rouen. He seems to have made Normandy his chief centre for work, and he has been helped at Raubaix and other manufacturing towns by the English firms who have works there, notably by Messrs. Isaac Holden and Sons.

The results of the wonderful work of the Chinese missionary, Lowfoo, is manifesting itself in Demarac, where this devoted man has sold himself into slavery in order that he may preach the Gospel to his unfortunate brethren. His centre church is sending forth evangelists in every direction.

A singular discovery is reported from Salonica. Among the *débris* of the ancient edifices of that historic city have been found two funeral urns, one bearing the inscription, "No hope," and the other, "Christ my life." Both vessels appear by their design to be about the same age.

—*Overland Mail*: Many complimentary titles might be given to the last quarter of the nineteenth century; but it would unfortunately not be inappropriate to describe it as the era of assassination.

—*War Cry*: of Oct. 21: Some pious person—we cannot discover who it was—held up this bill (Behold the bridegroom cometh) at the marriage service, with, of course, no intention of applying the words to Mr. Booth, but with the desire to use an impressive scene, to impress upon all present a still more impressive truth. But, of course, the Christians are taking advantage of the circumstance to charge upon us some more blasphemy. We had nothing whatever to do with the exhibition of the placard, do not know who showed it, or where it is now.

Selections.

PROSPECTS OF MISSIONARY WORK IN PERSIA.

BY REV. P. Z. EASTON, OF PERSIA.

Concluded from our last.

The case of those who enter into any great work at its commencement is different from that of those who come in afterwards. When institutions are established they mould men, and even for a time retain their character, when those who are connected with them are not at all in sympathy with the object which they have in view. The history of the Papacy exhibits some striking illustrations of this fact. But in the beginning it is not so. Then men mould institutions and determine their character, and hence the importance at this stage of having tried men, for, like the pillars on which Samson leaned, they constitute that upon which the whole edifice rests. The forty years trial in the wilderness was the necessary preparation for the establishment of the people of Israel in Canaan, and the fiery persecution in the midst of which the Christian church was established, played a like important part in its history. It is easy to raise up ecclesiastical shanties in the foreign field, to gather together a number of men who, at the bidding of those from whom they derive temporal support, will accept any form of polity or doctrine that is presented to them, but when this is done, little or nothing, in some cases worse than nothing has been done towards that discipling the nations which the Lord has commanded.

Trial and tribulation are the plowshare wherewith God makes deep furrows in the hearts of men and nations, and thus prepares for the sowing of the seed of the kingdom, whereby the believer is led to cling more firmly to him, who is a very present help in time of trouble, whereby the hypocrite is made manifest, and they who have clung to the arm of flesh are driven to seek refuge in that Rock, which alone remains unmoved amidst all the storms and convulsions of the world.

Then let trial come, for there is a work to be done which it alone can do. Let dynasties crumble and pass away, for, so long as Turkey and Persia are under Mohammedan rulers, there will never be liberty for the preaching of the gospel. In spite of the change in the law in Turkey little can be done because of fanaticism of the people, and until they are humbled as a nation, they are not in the position to receive the truth. In Persia the death penalty is on the statute book but there is practically far more of liberty than in Turkey, but this only because as yet the government looks upon the movement as a commercial speculation. Let the movement assume large proportions, let the government and especially the ecclesiastics be convinced that men are sincere in making profession of Christianity, and a very determined effort would soon be made to extirpate Christianity, root and branch.

There is something also to be done on the opposite side as well. It must be evident to any one who has observed what has been taking place in the East of late, that there is a marked resurrection of national feeling among its people, in some cases only touching as it were, the summits of the nation, in others descending into the valleys. The people are coming to realize that they too are men, that it is not a few favoured nations but man as a whole that was created in the image and after the likeness of his Maker, and that as such they have the right and the privilege to come directly to God through his Word and Spirit, and not through the forms and ordinances which men have devised. It will not be long, I am confident, before any attempt to present the truth otherwise than as it is presented in the Word, to place any yoke upon men's necks other than that of Christ himself, will ensure defeat and rejection.

At the present time Persia possesses for us a pecular interest. To say that the days of the Turkish empire are numbered, is to make no rash statement. If so, we may safely proceed further, and say, that such an event, occurring at this time, cannot fail to make a profound impression upon Mohammedanism as a system. The question naturally arises, what is to take its place, what is to be the future form which Islam will exhibit.

Blunt in "The Future of Islam" takes the ground that it is to the Arabs that we are to look for a higher moral and intellectual Mohammedanism, but as the reviewer in the *Nation* shows, there is nothing in the past history of Mohammedanism to warrant such a belief, that the civilization of Bagdad and Cordova was due, not to the Arabs, but largely to Persians and Jews. Put Persians in the place of Arabs, and the case assumes a very different aspect. Bearing in mind that the end oftentimes resembles the beginning, it would not be strange that, as the Caliphate removed from Bagdad to Constantinople, it should return from Constantinople to Bagdad. Now it is in the region of Bagdad that the saints of

Persian Mohammedanism lie buried. Here too' is the seat of the old monarchy, and the Persians have long looked with covetous eyes towards it. What more likely than that in the changes which are taking place, Persia, cut off on the north, should be compensated on the south.

There is much in the character of Persian Mohammedanism to indicate that it would be the natural successor of Turkish Mohammedanism. Turkish Mohammedanism is Mohammedanism pure and simple, a very one-sided form of religion, strong on one side and weak on every other. It represents the position which Mohammed occupied first, when he stood forth not as the founder of a new religion but as one in the order of prophets, in the line of Adam, Abraham, and Moses. Christian religion and Christian civilization as well as the working of the system itself, have both demonstrated the insufficiency of this form of Mohammedanism, and exposed its weak points. Hence there is needed a more eclectic Mohammedanism, such as we find in Persia, especially as set forth in that great work, the Mesnevi of Jelalu-d-din. Some might say that it is to India rather than Persia that we should look for this composite form. India however may here be looked upon as a part of Persia. The relations between the two countries have always been close, the Brahmo Somaj owes much to Mesnevi, and it is around Hinduism that the movement would gather. If this be trne, it is to Persia, that is, Southern Persia, that we are to look for the most dangerous foes of Christianity, those who will sustain Mohammedanism when its standard has fallen from the hands of the Turks, and who, by forming a centre around whch other religions may gather, will orgnize the most formidable opposition to Christianity which it has ever encountered, a revival on a more extensive scale of the neo platonic movement of the fourth and fifth centuries. This means, however, the giving up of Northern Persia, Turkey, and other Mohammedan regions to Christianity. It means also more than this. If Persian and Indian wisdom is to revive Islam, we many look with the same confidence to these sources for a richer development of Christian truth. If the Bible is an oriental book, the writings of St. John are the quintessence of Orientalism. If these books, as some believe, are henceforth to take the place in theology which has been largely occupied by the Pauline writings, then it is to Persian and Indian Christian wisdom that we are to look for that opening up of these books and unfolding of their meaning which is to confound all the devices of the adversary.—*Gospel in all Lands.*

New York, September, 1882.

HEALED THROUGH FAITH.

The Northern of the 4th of May contained an article from the undersigned narrating the healing of Miss Mina Powers in answer to prayer of a disease from which she had been suffering for a period of eleven years. That communication, written not to support a theory or to awaken controversy, but for the purpose of giving glory to the Great Healer, has called out all sorts of replies from all sorts of people.

So far as I know no one has undertaken to disprove the truth of my assertions or to impeach my testimony. Some accept the story as being in line with the Word and render praise to God for redeeming His pledge made through His apostle James. Others hesitate and wait to see if the cure will last. Others cry: "Imagination!" "Will-power!" Others still scoff and sneer and heap ridicule on the whole affair. One man, a Methodist, said to me: "I do not believe a word of it. I will not believe. If I should see such a thing with my own eyes, I would not believe."

Meanwhile, unharmed by all that doubt could say or insinuate, Miss Powers has been enjoying the most perfect physical health and an overflowing measure of divine love in her soul. I have just returned from Palmyra, where I partook of a bountiful repast, cooked and spread by Mina's unaided hands, and saw her moving about, as perfect a picture of health as I ever saw.

The Northern of July 20 contained a letter from Rev. J. H. Messmore, of Lucknow, India, asking whether the cure was permanent and real. I did not make an immediate reply, because it was not convenient so to do and because I preferred to wait until I could see Miss Powers, who was then away from home on a two months' trip through New England. If I had had a case to make out, I should have been in a hurry to answer Brother Messmore's note. But I knew the thing would keep, so I have waited, until now just twenty-six weeks wanting one day have elapsed since the first special prayer was offered for the dying girl's rocovery.

On the 30th of June, having been gaining in strength ever since her restoration, she went to Peabody, Mass., with her parents and brother. Sunday, July 2, she attended two church services, walking three miles in going and returning. Two weeks later she visited Boston. There she called upon Dr. Jones who had treated her case so long. He said that he had never expected to see her; and that while doing his best for her he had not hoped for her recovery. In Boston she spent six days, giving all her waking hours to sight-seeing and walking and riding constantly. She felt no weariness except such as those experience who are in the most robust health. Of a considerable company of both sexes she was the freshest at each day's close. One day, on a fishing excursion in Salem Harbor, she rowed a boat with several occupants a long distance against the tide. In New Hampshire, whither she went from Massachusetts, she rode one day a distance of forty miles with two other persons in a one-seated carriage and then tramped all over her grandfather's farm. No injury and but slight weariness were the results.

Now, at home, she does all the house-work, making fires, carrying water and coal, cooking, cleaning, sweeping etc. Besides this she takes an hour each day for study and fills in the sitting down time with sewing and writing. She has gained nearly twenty pounds of flesh since her healing took place. A more healthy woman than she it would be hard to find. She is not simply better; she is perfectly well. She says that she feels as well as if she had never been ill.

Now let me briefly review the case. Miss Powers had suffered from Bright's disease for eleven years. For eight years she had been confined to the house. She had had the best medical treatment within reach. Repeated chemical analysis gave the most unmistakeable evidences that her disease was albuminuria of a very serious type. The only physician who gave her any hope was Dr. W. R. Jones, of Boston, who, when he first began to treat her, ventured the opinion that if she had sufficient vitality, and if it were possible for her to outlive the entire destruction of the diseased kidney, she might have comparatively comfortable health, but could never be strong. That opinion the family physician pronounced unsound, declaring that there was nothing in pathology to warrant an *if* so large, and that he did not think there was any chance for her recovery, or had been for eight or nine years. Dr. Jones afterward withdrew that faint and shadowy hope. The sufferer possessed a strong will and great strength of character, and fought for her life tenaciously until she was compelled to surrender. When I saw her on the 30th of March, she had made all preparations to die and was expecting to be summoned home any day. She looked as if she had one foot in eternity—as if she were more dead than alive. In this extremity she grasped the idea of bodily healing through the power of Christ, asked others to pray that she might be healed, and prayed and believed for herself. Instantly she was made whole. I care not whether you call this a miracle or not, I will not argue that point. I merely desire to state what I know to be facts, leaving it with your readers to say whether this case is not a clear fulfilment of the promise contained in the fourteenth and fifteenth verses of the fifth chapter of James.

N. Chr. Adv. C. W. Winchester.

Rochester, N. Y., Sept. 27, 1882.

TWO INFIDELS CURED.

BY REV. J. H. BROOKS.

One of these, now a faithful and useful pastor in Illinois, a few years ago was an infidel lawyer in St. Louis. During the progress of a great revival which he ridiculed, he was on his way to a drug store to procure some medicine for his sick child. It was a bright afternoon of the Lord's Day, and a street preacher was speaking of Jesus to an immense crowd in one of the worst quarters of the city. The curiosity of the infidel was excited, and he stopped for a moment on the edge of the vast throng to see what the gathering of so many persons meant.

Not a word the preacher uttered could he hear; but near him, and mounted on a waggon, stood a man who was pouring forth a volume of blasphemy and obscenity and hate, cursing the Bible and Christ and Christianity. The infidel noticed that he had quite a group of sympathizers around him, who laughed at his coarse jests and loudly applauded his vile sentiments. But he also noticed that this group was made up of the very scum of society. Thieves, burglars, prostitutes, bloated drunkards, men and women and half grown lads, upon whom the police kept a watchful eye, constituted the admiring audience of the foul wretch who was flooding them with his tide of filth.

The lawer, after a while, bowed his head in utter shame, as he reflected that he was thoroughly identified with this spawn of hell. It is true that he was an infidel on far other and higher grounds, resting his scepticism upon intellectual and scientific objections to the Bible; but he remembered that the arguments and witticism of his class of thinkers dribbled down through the various strata of the community, becoming dirtier and more offensive at each successive descent, until they reappeared at the bottom in the disgusting shape that faced him from the waggon of the infidel orator. He walked away chagrined and mortified, and without attending one of the revival meetings, without hearing a sermon, he renounced infidelity, became a Christian, and determined to devote the remainder of his days to the defence of the cause he had sought to destroy.

It is amazing that those who pride themselves on their "culture," and in boundless self-conceit imagine that they are too intellectual to believe the grand old Book which for eighteen hundred years has commanded the homage of the strongest minds and the purest hearts earth has ever known, so often fail to recoil from the company they have chosen to keep. They form a regiment in the army, more dressy, it is true, but still part of the army of the devil, fighting for the overthrow of all social order, of all restraint upon the depraved passions of the rabble, of all that can comfort in hard toil and sorrow, of all that can impart a ray of hope amid the darkness of death.

Alas! they must keep such company for ever, unless they turn to the Prince of life for salvation. The Bible plainly tells us that "the fearful and unbelieving," as well as "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. xxi. 8). It is quite common in these days for your misses at school, or just out of school, who have read some of Ingersoll's weak ravings or a few magizine articles, to fancy that their powerful intellects cannot stoop to believe what Paul and Pascal, Bacon and Sir Isaac

Newton, and millions of the greatest and noblest men and women this poor world has seen, have devoutly received as true. But how do they like the company with which they are associated? How do they like the thought of spending eternity with the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and liars? One would think this alone should cure them of their foolish and wicked infidelity.

The other infidel, who often related his cure from the awful spritual and mental malady of unbelief, was formerly a prominent Virginia Banker. Some years ago he was travelling in the wild mountain regions of Kentucky, where lawlessness prevailed. He had with him a large amount of money, which gave him much anxiey, and, to add to his solicitude, he lost his way. At length, perceiving a cabin in the gathering twilight, he rode up, and asked if he could remain through the night. A woman replied that her husband was hunting, but would soon return, and no doubt would entertain the stranger.

An hour later a powerful man entered the hut, armed with a rifle and long knife, and dressed in deerskin. The banker's heart quailed at the sight of him, and he was thrown into terror when the hunter insisted that he should retire to bed. Believing that the man had formed a purpose to murder him in his sleep, he resolutely declined, until the mountaineer arose, and said, "Well, stranger, if you will not go to bed, you must attend family prayers. I never lie down without reading a chapter of the Bible, and thanking God for His mercies." He then took a well-worn book from a shelf above the fireplace, and after reverently reading, he kneeled, and in simple language asked the Lord to bless him, and his wife, and the stranger beneath his roof.

The banker retired in perfect confidence, and was rebuked to find that the Christianity he had rejected could give him such a sense of security. He was forced to admit that this was not the fruit of infidelity, and he remembered that when a professed Christian commits a crime, the secular papers are sure to tell of it, but never express the least surprise, nor make the slightest comment, when infidels and unbelievers are guilty, as they are every day, of innumerable outrages. He knew that when an infidel is a defaulter, or adulterer, or murderer, no attempt is made to show inconsistency between the act and the profession, and he acknowledged in his heart that he was glad his wife and children read the Bible and prayed. A man who would deliberately prefer to make his family residence among a lot of thorough infidels must be very low in the scale of morals; and as the banker thought of these things he renounced his error.

THE HOLY SPIRIT'S RELATION TO BELIEVERS.

BY REV. J. E. ROBINSON.

The Holy Ghost dwells in all believers. "No man can say that Jesus is the Lord, but by the Holy Ghost." "If any man have not the Spirit of Christ he is none of His." Ev n to the carnal Corinthians the Apostle declares, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" His operations may be hindered, and the manifestations of His gracious presence clouded; He may be thwarted, grieved, and even finally quenched; but the Spirit of God dwells in every true believer.

It seems, therefore, that when we, as believers, pray for the Holy Ghost to come *to* us or *upon* us, we are not praying exactly in harmony with facts. Of course it is well understood what is meant, though our expressions may not be psychologically accurate. We want a more powerful realization, a richer manifestation, of His sanctifying, comforting, and empowering presence; and, desiring this, we pray as if we were now wholly destitute of the Spirit, and were seeking His presence as a new and hitherto unknown experience, which is not really the case unless we have forfeited our justification.

The Scriptural view of the subject would seem to be, that what we as true, though it may be still carnal, believers, need to pray for, is—not for us to have more of the Spirit, but for *the Spirit to have more of us*,—that all on our part which grieves, hinders, restrains Him shall be put away ("cleanse yourselves," "put off the old man" etc,), so that He may have full possession of us, and, unthwarted and unrestrained, may be able to carry on His blessed work and accomplish His gracious purposes concerning us.

Let me illustrate. I contract with a painter to paint and decorate my house. He sends a throughly competent man, with all necessary materials. The workman takes possession of the house. But the work progresses slowly. Why? Well I have locked sundry doors, and piled up lumber in the corridors, and the man cannot go on with his work. What is wanted is—not that I should ask the contractor to "send the painter," or to let me have "more of the painter,"—not more of the painter for the house, but *more of the house for the painter.* Give the painter a chance. Open the barred doors, clear away the obstructing lumber, and he will carry on the work to a satisfactory completion, according to contract.

When the Jews were engaged in rebuilding the walls of Jerusalem, they found themselves greatly hindered by the "much rubbish." Neh. iv: 10 When that was removed the work went on gloriously. So with the Holy Spirit in the heart. He enters it to beautify and adorn its every chamber; he comes to build up its waste places and rehabilitate it in the holiness and strength of God; but the Beautifier and Builder is hindered by the "much rubbish" and old lumber in the shape of disobediences, mild deceptions, idols of one kind and another, unbelief, wordly-mindedness, and self-indulgence harbored, and so the work is delayed. Let these be put away, and let the believer yield himself to the Holy Ghost in unreserved consecration and unwavering faith—he will soon feel the power and confort of the Sanctifier in his soul.

Our line of thought is in harmony with the Apostle's injunction, "Be filled with the Spirit." As if to say, Ye have the Spirit dwelling in you, but have not yet realized His full power. Ye have been "sealed with that Holy Spirit of promise," but there are doors to be unlocked and rooms to be occupied before it can be truly said that ye are "filled with all the fulness of God."

I have put the matter in this way with a view to help some, who, like myself, have been stumbled by expressions that do nol seem to harmonize exactly with the teachings of the Apostles. When analyzed they are found to mean just what we mean by altogether different terms, yet accuracy is desirable as far as possible. How much trouble grows out of careless definitions. And how many are aimlessly praying to-day for the Holy Ghost, who would he far more profitably employed in "cleansing themselves from all filthiness of the flesh and spirit" and *clearing away the rubbish*,—whose prior duty and first work are to pay their debts, forgive their fellow-men, put away the covetous and niggardly spirit, and consecrate themselves wholly and unresevedly to God. And the same Spirit who jealously desireth us will give the willing soul grace to do this; "for it is God who (by His Spirit) worketh in you, both to will and to do of His good pleasure."—(*Advocate of Holiness.*)

There are churches being depleted and blasted by a ministry not adapted to them. A minister has no more right to kill a church than a church has a right to kill a minister.

HOW TO LOVE GOD.

The *Christian Weekly* gives the following apt incident: In a beautiful New England village a boy lay very sick, drawing near to death and very sad. His heart longed for the treasure which he knew had never been his and which was worth more to him now than all the gold of the western mines. One day I sat down by him, took his hand, and looking into his troubled face, asked him what made him so sad. "Uncle" said he, "I want to love God. Wont you tell me how to love God?" I cannot describe the piteous tones in which he said these words and the look of trouble which he gave me. I said to him: "My boy, you must trust God first and then you will love Him without trying to at all." With a surprised look he exclaimed: "What did you say?" I repeated the exact words again and I shall never forget how his large, hazel eyes opened on me, and his cheek flushed as he slowly said: "Well I never knew that before. I always thought that I must love God first before I had any right to trust him. "No, my dear boy," I answered, "God wants us to trust Him; that is what Jesus always asks us to do first of all, and He knows that as soon as we trust Him we shall begin to love him. This is the way to love God, to put your trust in Him first of all." Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men: how grieved He was when men would not believe in him, and every one who believed came to love without trying to at all. He drank in all the truth, and simply saying: "I will trust Jesus now," without an effort he put his young soul in Christ's hands that very hour; and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying.

Miscellany.

—An American paper says:

Do we live in the nineteenth century of the Christian era? Has the Church learned any important lessons concerning the things essential to the edification of the saints? Is it true that she has emerged from the darkness of the Middle Ages? Was there about three centuries ago a Reformation and has there been any growth of spiritual Christianity since that day? And is there yet in England a Church which claims to represent something of the reaction against the pretentious, imposing and senseless ceremonial of the papal hierarchy? Yes, we suppose these questions must be auswered in the affirmative. Yet just how to reconcile such an answer with the performances of some of the Ritualists of the English Church we are unable to discover. One of the recent official acts of one of the Ritualistic "Fathers" is thus described by *The London Truth*:

"An extraordinary scene was witnessed at Llanthony Abbey on Sunday week, when Father Ignatius admitted a novice to the mysteries of the 'Black Veil.' Opposite the principal shrine was a black funeral bier, covered with a velvet pall, with white cross and with a huge candlestick at each corner. The novice knelt by its side. After mass and sermon the 'Father Abbot' sat down in his chair by the altar, arrayed in a gorgeous robe embroidered with angels and saints, with a richly jeweled mitre on his shaven head and a crosier in his hand. The nuns in their grated gallery sang a chant, while the father cut off the hair of the novice, two acolytes holding a towel to receive it. Then she was clad in her nun's robes with a crimson veil and a wreath of flowers, and

after a variety of intricate ceremonies she was placed on a throne-like chair before the altar and the whole of the monks, nuns, sisters and acolytes prostrated themselves before her and as they kissed the hem of her garment she placed her hand on their heads. After the procession she was laid on the bier and covered with pall and the abbot and acolytes came forward in a magpie-like costume of black and white, the 'father' with a high caul-cap-like linen mitre on his head. Then the funeral service was chanted, a muffled bell sounded, and the monks bore away bier and nun behind the gratings."

—At the Dublin Convention :

After the opening of the meeting on Tuesday morning Lord James Butler, who presided, spoke strongly of the part taken by our generals and army in Egypt in the Mohammedan pageant of The Holy Carpet. I cannot refrain, his lordship said, from making a few observations upon an occurrence in the far East which has given rise to comments not only in this country but throughout the civilized world; I think indeed that in a meeting such as yours, a Christian Convention, it would be wrong to pass by such an occurrence without remark. After briefly referring to the war in Egypt, he said : There are a number of ceremonies connected with the Mohammedan faith which must be hateful to every sincere Christian. One of these ceremonies took place immediately after victory, and the Sacred Carpet was sent from Constantinople to Mecca, for use in such ceremonial. Now, whatever the Turks might have done, our troops should have had no part in this ceremonial (loud cries of "Hear, hear"). But the newspapers state that the Commander-in-Chief of the British forces, representing of course the British Empire, joined in the ceremony, and thereby insulted the majesty of God, and degraded the flag of England, by ordering the troops to salute a carpet which in this country we should spurn,

Rev. James Scott referred to the work of the American brethren in Glasgow. As to the method pursued, he said : We have endeavoured to reach all classes, and we had daily prayer meetings, and Bible readings in the West End, and these were very much blessed. We had also district meetiugs to carry the work into neglected localities. We had special meetings for drunkards, and endeavoured to lead them to renounce the drink. In short we aimed at reaching all classes. I believe that Mr. Moody's visit also has had a good influence on the ordinary church work in our city. We had thousands of inquirers, and from 5,000 to 8,000 men and women professed to have been led to Christ. We had nearly 1,000 men, who had been given to drink, come forward to bear their testimony that they had been saved. We organized these into the Mizpah Band, and appointed watchers—not to be spies upon them, but to be their "helpers in the struggle" they would have to pass through. Mr. Moody, it should be understood, never received a single penny from our committee, for he simply met any wish of ours in this respect by saying, "The Lord will supply all my need."

TELEGRAPHIC NEWS.

Cairo, November 9th : A Note has been issued by the Egyptian Government abolishing the Control because of its dual and political character, which created so many difficulties.

Paris, 9th : At the opening of the Chambers today, the President of the Council of Ministers stated that friendly negotiations are progressing in connection with the English proposals for the settlement of affairs in Egypt. He further said that the French Government were resolved at any cost to maintain internal order in France.

London 10th : Mr. Gladstone, speaking at the Lord Mayor's banquet at Guildhall last night, demonstrated that there was a great diminution of crimes in Ireland and he expressed his conviction that a disposition was reviving in that country to seek redress of their grievances peacefully and legally.

New York, 10th : The weather throughout the United States is exceptionally favourable for the harvesting of the cotton crop.

London, 11th : In the House of Commons last night the debate on Sir Stafford Northcote's motion for the rejection of the Closure was concluded. On being put to the vote, it was negatived by 304 against 260. The minority included the Home Rule members. The House then adopted the Closure.—During the debate Mr. Gladstone appealed to the Home Rule members, and said he had nothing more at heart than local self-government for Ireland.—The native Indian officers were present during last night's sitting of Parliament, and were loudly cheered by the members.—Sir Charles Dilke (Under-Secretary for Foreign Affairs), replying to a question, said there was no foundation for the stetament that Russian troops had advanced as far as Sarrakhs.

12th : An unsuccessful attempt was made yesterday to assassinate Judge Lawson in Dublin. The assassin was arrested at once —Major-General R. N. Tronson, Bengal Staff Corps, deceased.

Cairo, 12th : Contrary to agreement, the Commission of Inquiry in Arabi's case deny the evidence submitted in the cross-examination for the defence. The counsel has protested.—Earl Dufferin is urging that the trial be expedited.

London, 13th : Her Majesty the Queen will review and decorate the troops returned from Egypt, together with the Indian native officers, on the 18th instant, in St. James's Park.—The man who attempted to assassinate Judge Lawson is a convict named Delany. He was armed with a revolver, and was seized on the point of firing.—Numerous amendments to the second rule of the Procedure Bill have been brought forward.—Latest advices state that cholera is decreasing at Mecca.

14th : In the House of Commons last night, Sir Charles Dilke, replying to a question, said that the Madagascar question is seriously occupying the attention of the Government, owing to the important British interests involved in that quarter.—The House of Commons last night resumed the debate npon Procedure.—The Native Indian officers yesterday paid a visit to Mr. Gladstone and the Duke of Cambridge. Mr. Gladstone, in addressing them, said that her Majesty the Queen had the same confidence in her Indian troops as in the English.—Mr. Arthur Sketchley is dead.—Mr. Gladstone made his promised statement this evening respecting Egyptian affairs. He said that the Government intends negotiating a convention with the Egyptian Government dealing with the cost, and fixing the duration of the British occupation in Egypt. He stated that the occupation would follow the precedent of the British occupation in France after the battle of Waterloo.—The Right Hon'ble gentleman said that he will not ask Parliment for a vote on account of the occupation.—Sir Stafford Northeote, in reply, complained of the reticence of the statement made by the Prime Minister. and said that he reserved the right to impugn the policy of the Government in Egypt later on.—Latest advices state that cholera has disappeared from Mecca.

Berlin, 14th. Parliment was opened here to-day by the Emperor, who in his speech declared that peace was assured.

London, 15th. Mr. Kenny, a Parnellite, has been elected M. P. for Ennis.—The Right Hon'ble Sir Andrew Buchanan, G. C. B. is dead.

Cairo, 15th. One thonsand Egyptian soldiers have left Suez for the Soudan. A second instalment is preparing to follow —Suleman Pasha has given evidence that Arabi ordered him to set fire to Alexandria and to murder the Khedive.—Mr. Harry Kavanagh (Victoria Cross) has died at Gibralter.

London, 16th. The British Government refuse to accede to the reiterated proposals of the Porte to send a special Turkish Commissioner to Egypt.

PASSENGERS SAILED.

Per P and O Str *Bokhara*, 10 : Additional :

For London—Mr T O'Donoghue, Mr J T Branson, Mr A Hannah, and Mr and Mrs Geo Barrett and two children.
For Brindisi—Colonel Branfill.
For Gibralter—Mr Jno da Costa Alvares.

Per P and O Str *Surat*, 17 :

For London—Mr and Mrs Ebden and 2 infants, and Mr F E Pollard.
For Brindisi—A gentleman, Surg J E Ferguson, Lady Roberts, Major and Mrs Sargeaunt and child.
For Venice—Col Bonus, Capt G H L Bagot, Mr Alexander Campbell, and Col A Cory.

PASSENGERS ARRIVED.

Per P and O Str *Mirzapore*, 17 :

From London—Mrs Bonnerjee and three children, Col and Mrs Berkley, Two Misses Berkley, Miss S Clarke, Miss Prior, Miss Marriott, Capt H W King, Mr and Mrs Floyd, Capt Harris, Mrs Rigby, Major F Walker. Miss Thorn, Miss Schrinber, Mrs Dennison, Mrs Randley and 2 children, Mr and Mrs Thomson and infant, Mrs Bruce and infant, Miss Dugdale, Sir H M Thompson, Mr and Mrs Butterworth, Capt Hammond, Dr W Findon, Lieut Sommerville, Capt and Mrs Le Breton and child, Lieut Monteith, Miss Lynch, Messrs Fox Strangways, S Dugdle, L Catley, E Catley, F Kinsmen, T Hallis, A Saunders, C Perrin, C Jenkinson, F Stephens, C Fox, T Bird, A Anderson, H Dunlop, Kubluey, Miller, E Urff, and W Duncan.

From Brindisi—Surg Major Cameron, Dr R Holmes, Hon'ble H T Princep, Col Hancock, Hon'ble A Wilson, Lord Yarborough, Mr and Mrs Graham, Mr and Mrs Keay and two infants, Major Woodhouse, Lieut Keane, Major Alves, Col Sir R and Lady Sandeman, Messrs Howell, Rumney, A B Dunnett, R B Major, C J Groom, Fellows. A J Bryce, J B Waller, C Giro, W Craik, T D Mackenzie, Croft, Delaporta, Seigiandes, Grundy, W W Glenn, Eruthausen, P Smith, A F Simpson, J Dienuan, G Jardine, D Dalrymple. Drysdale, Keischoyle, Edwards, Herold King, H Buchanan, Watkins, J Scott, and Wallace.

From Venice—Mr and Mrs Hallam, Mrs and Miss Oldfield, Messrs W Simpson, J Ross, Alexander Rea, Oldfield, and Berkmeyer.

Domestic Occurrence.

BIRTH.

HYDE—Oct 31st, at Secunderabad the wife of Mr John Hyde, Tel Dpt, of a daughter.

MARRIAGE.

CROUDACE—COEN—Nov 14th, at Bombay, Charles Hutton Croudace, Executive Engineer, P W D to Kate, youngest daughter of Mr Coen, C E of Bhusawul.

DEATH.

GREAVES—Nov 11, on board the B I S N Co.'s steamer Goa, off Porebunder, James Greaves, late of Bombay, aged 51 years.

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Subscriptions received from 11th to 18th November 1882.

Mr. Rean, 11th May 1883, Rs. 3; John McMeekin, 30th April 1883, Rs. 3; John Staples, 15th February 1883, Rs. 2-12; James Staples, 31st December 1882, Rs. 3-10; A. Keir, 31st December 1882, Rs. 3-10; H. Turner, 18th February 1882, Rs. 1-14-6; W. A. Gray, 18th November 1883, Rs 7-10; W. H. J. Pecken, 18th May 1883, Rs. 3-13.

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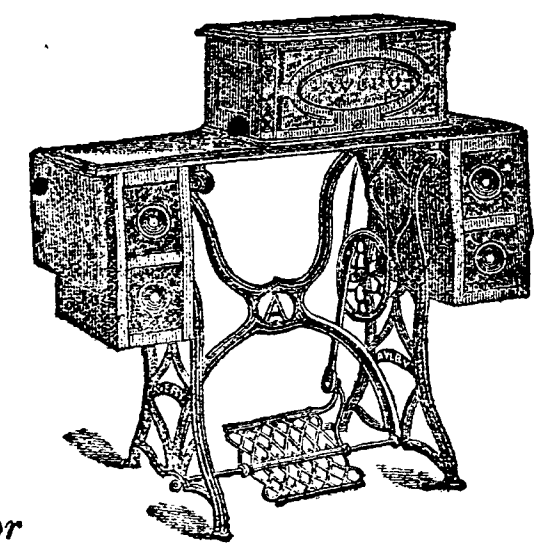

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